

Vol. III.

No. 6.

# THE GLORY OF ISRAEL

ORGAN OF THE  
NEW COVENANT MISSION

A LIGHT TO LIGHTEN THE GENTILES AND  
THE GLORY OF THY PEOPLE ISRAEL

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Israel shall blossom and  
bud, and fill the face of  
the world with fruit.—  
Isa. 27: 6.

ונתתי לאור גוים להיות  
ישועתי עד-מצה הארץ—  
ישעיה כז' ו'

MAURICE RUBEN,

Editor Pro-Tern.

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"A light to lighten the Gentiles, and the glory of thy people Israel."—Luke 2: 32.

Vol. III.

NOVEMBER—DECEMBER, 1905.

No. 6

## EDITORIAL.

### Israel's Woe.

Is it nothing to you, all ye that pass by?  
Behold, and see if there be any sorrow like my  
sorrow, which is done unto me,  
Wherewith the Lord hath afflicted me in the  
day of His fierce anger.

For these things I weep; mine eye, mine eye  
runneth down with water;  
Because the Comforter that should refresh my  
soul is far from me:  
My children are desolate, because the enemy  
hath prevailed.

—LAMENTATIONS I: 12, 16.

*What Does It All Mean?*—This awful slaughter of Jews in Russia, which has extended to eighty-four towns and villages, according to Lord Rothschild, certainly has a meaning to us as Christians. What does providence mean by permitting it? It cannot yet be "Jacob's trouble,"—not until the anti-christ deceives and then turns upon them. May it not, however, be a prelude to that dire event? It is thought by some Jews to be their greatest calamity since the fall of Jerusalem. The number of victims is appalling, and the end is not even yet assured. Many thousands upon thousands have been killed,—thousands of them being the heads of families,—and many tens of thousands injured. Of course this entails much mental suffering and very deep privations upon hundreds of thousands of their direct kindred.

The Jews, elsewhere, are holding mass meetings and raising large sums for relief purposes, but at best they can put only a small patch upon the great wound.


They are diligently inquiring if something cannot be done for permanent deliverance from these massacres, which are a blushing shame to all humanity.

### *What are the Causes of the Massacres?*

—A well informed Russian Jew, who lectured a short time ago before the London "Maccabeans," showed that government officials, and not simply religious prejudices, were mainly responsible for the incitements to the massacres. Many of them think likewise. We append the following view which was part of a displayed editorial in the leading Jewish Daily of New York City, recently.

"Before the whole hideous horror of the massacres dismayed the world, we indulged in a bit of philosophy over the position of the Jew in Russia. We likened him to a pebble between two grind-stones—the upper stone, the government, the lower stone the people! This simile is amply borne out by the present dreadful situation. The two grind-stones have been working in unison, and the pebble crushed! The massacres have a double origin; The participants represent the government and the people. Perhaps not the whole people, but a sufficient number of the latter to justify the use of that all-embracing term. In Odessa it was the people first, who rushed upon the Jewish Quarters. The word "Svoboda"—freedom—rang through the streets. The dock-laborers, the navies, caught up that magic word, and interpreted it as all along we feared it would be interpreted. What does "Svoboda" mean, what does freedom imply, if not the right to pounce down upon the Jews and indulge to gorging that fierce craving for Jewish blood? The mob, waiting for no incitement, needing no spur, rushed to the attack. At other places it was the same. "Svoboda—Svoboda!" Rang out the cry, and it was the signal for the massacres! And the government sat back and laughed, the desperate officials saw now their opportunity—to save themselves and the autocracy under which they had fattened."



 The label on the magazine now indicates the date of the expiration of your subscription. Please examine same and renew promptly. The letter C on the label stands for "contributors" who are entitled to the magazine.

*A Way Out for the Persecuted.*—The Zionists discovered that, of themselves, they could not possibly get possession of Palestine. Also, they found that even if they could have done so, it would then be impossible for them to provide transportation for so great a body of proposed settlers. Thus they learned something of their helplessness. God usually gives men a revelation upon that point before he helps them. The question now naturally arises.—How and when will God remove the barriers around Palestine, and through whom will that needed transportation come? An answer to the question, which is at least possible, is brought into view by the very hopelessness of the situation in Russia. The five millions and more Jews abiding there are certainly warranted now in utterly despairing of even trying to live any longer in that land of their oppression. No form of government can insure them permanent protection among so many fiendish and persistent enemies. Other nations cannot interfere in this case as they did for the Armenians and the Cubans. The circumstances are entirely different. Anything done for them in Russia could be nothing more than temporary. A sure way out of the dilemma, and the only way, as many Jews are coming to think, would be to take them out of the country,—provided, we may add, they were placed where there is no danger of raising anti-semitism again. The powers ought to offer to undertake the task in the interests of humanity. It would be a charitable use to put their navies to. Let them carry the afflicted Russian Jews back to their ancient home. The powers could and should set aside the Turk because of his awful misdeeds, and give the Jews a chance. That "sick man of the east" should not be permitted to sicken us anymore. With the removal of the Turkish extortioners, capital in fabulous sums would quickly flow in,

from many quarters for all such factories as the Jews have shown their readiness to man. Jewish merchants, the world over, would ply them with orders. What a "feast of tabernacles" the new freedmen would have,—under tents like Abraham! Of course God is not at a loss for the means to fulfil any of his prophecies. We are simply wondering if this might not be the way that he will allow the thing to be done, in overruling the politics of the world.

*How Dark! How Dark!*—At the temple Emanu-El, N. Y. City, Dr. Huebsch concluded his afternoon sermon on Atonement Day with this statment:—

"There is but one way of salvation, through the deeds of our own lives: winning our own souls from the brink of the abyss of sin and lifting them slowly but surely to the peak of the holy mount where God dwells. A life of service in the cause of righteousness yields the new faith in God. When we go forth from this temple to-day, we go as new men and new women; we go out into a new world to lead a new life—for the faith which we have won will rob death of its sting and cast its warming rays into the dismal beyond; the new faith will dry the tears of the mourner and consecrate our purified lives to the service of beauty, truth and righteousness, which are all one in God."

This brilliant display of words, containing such absurd, self-contradictory and unscriptural thoughts, was published with apparent approval by a leading Jewish periodical. One can see by this how far even the better-informed Jews have got from believing that "we are all as an unclean thing, and all our righteousnesses are as filthy rags." (Isa 64: 6.) How applicable here are the words of the Lord Jesus—"thou sayest I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." (Rev. 3: 17.)

*Judaism is Realized as Insufficient.*—The Jews feel a need. After stating how seemingly religious the Jewish population had been during the brief



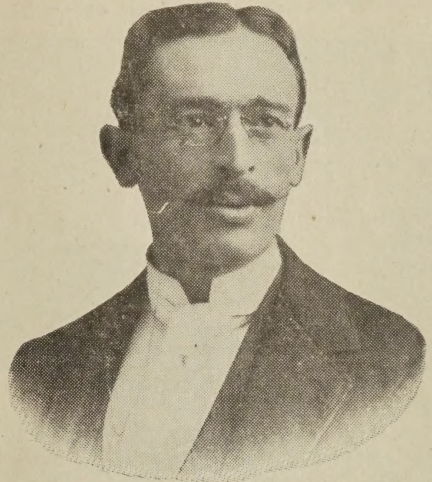
period of their recent yearly holy-days, the editor of a leading Jewish paper made the following sober confession. It harmonizes with a similar extract published in the last issue of the GLORY OF ISRAEL. "They will not come unto me that they might have life," said Jesus. All who truly go to Christ testify to the real spiritual power there is in the life which he gives them.

"Parents are continually heard complaining that their children do not take after them in religious matters. In sober truth, however, the root of the evil is not that the young generation does not follow in the footsteps of their fathers; on the contrary, the trouble is that in the main they follow them but too closely and slavishly. As a matter of fact, the old people who, it may be, conform to a good many traditional customs and think they are good orthodox Jews, are intrinsically not a jot more religious than the scalled indifferent youth. It is perfectly false to suppose that because a man has a fancy to call himself an orthodox Jew, he has even the remotest little notion what Judaism stands for. There is only an apparent gulf between the old and the young, some symbols and ceremonies kept unintelligently by the former make it seem as if they were believers in Judaism. In reality, both are far from the true spirit of religion. What we need is not so much a return to the ideas and ways of our immediate fathers and grandfathers and great-grandfathers as an awakening to the religion of the prophets and the honest, broadminded, elevated, devout spirit that permeates the Talmud. Of that sort of Judaism, of the true spiritual religion, all of us, the quasi-pietist and sectarian zealot, Galician Hasidim and the several dozen Chief Rabbis of New York City, as well as the Jewishly ignorant youth, stand in equal need.

"For this it is necessary to emphasize of all things, that Judaism never was and never can be an inactive faith in a book, a selfish expectation of devouring Leviathan and sipping the well-kept wine in the world to come. Not those but the following are essentials of Judaism: An ardent pursuit after truth, an unconquerable championship of right, a holy struggle against the vainglory and haughtiness of pharisaism, and an unaffected yearning for the ideal. For all these things and for others it can not truthfully be said that the modern man ought to model himself on the old-fashioned one, but that we must ally ourselves with our lawgivers, prophets and thinkers that from time to time have spangled and brightened the expanse of Jewish history."

*Rev. Louis Meyer.*—Our friends will read with deep interest the biographical sketch of the two Hebrew-Christian Brethren, Isidor Loewenthal and Victor Herschell, written for the GLORY OF

ISRAEL by our esteemed brother. Mr. Meyer is doing a noble work for Hebrew-Christianity and is a recognized authority on Jewish Missions. He devotes several hours a day gathering facts, tabulating statistics and writing on subjects relating to Hebrew-Christianity and Jewish Missions. Mr. Meyer has labored indefatigably as a Pastor and in the special field above named, and has for the past year suffered much from impaired health.



REV. LOUIS MEYER.

The committee of the International Jewish Missionary Conference has sent cordial invitations to the American Missions for delegates, and have expressed a hope that the Missions will appoint Rev. Louis Meyer a delegate at large, as he is to be one of the speakers at the Conference. The Chicago Hebrew Mission has already voted for Mr. Meyer to represent them and we expect the Board of the New Covenant Mission will do likewise. Bro. Meyer deserves not only to be a delegate at large at the International Conference, but means should be provided for him to visit the leading Missions abroad and bring home the information which will be of great value to the work in general in America.

*Bro. Garrison.*—Our dear brother who has been associated with us in Jewish work even before the New Covenant Mission was organized is again in our



midst, having returned from Los Angeles, where he spent the last two winters. Bro. Garrison is now helping us in the tract department as well as in the editorial labors of the Magazine.

*Our Magazine.*—The third volume of the GLORY OF ISRAEL is completed. We are deeply grateful to our Lord for His help in the editorial work of the magazine during another year. The

May we ask our friends to aid us in sending copies to Rabbis and others of the Jewish people, for a blessed ministry is being done by the GLORY OF ISRAEL which already reaches quite a number of Hebrew readers. It is in the scope of a magazine like ours to speak to the heart and mind of our Jewish brethren by the varied information contained in the magazine and not least by the testimonies of those who have accepted the Lord



Courtesy Christian Herald.

*Troops firing at the windows of a hotel in Tverskaja Street, Moscow.*

reader can hardly conceive the labor it requires to produce a magazine. Yet the work is very fascinating. Again we are grateful to our readers for their support of the GLORY OF ISRAEL and to all who have written and contributed to make its pages readable and instructive. Will not our friends examine the label on their copy and if in arrears, please send amount due with renewal for 1906 and surely a blessing will come to you. We have given more than we are able, increasing the volume from 24 to 32 pages in three of the numbers during the year.

Jesus Christ as their personal Savior, as for instance the testimonies in this present number. For \$5 a year we will send the GLORY OF ISRAEL to twelve Jewish homes; \$25 will enable us to reach seventy-five families. How many of our Christian friends could thus have a regular missionary visitor to so many of our intelligent Hebrew people? Such reading gradually leads them to understand, that the basis of our faith in the Lord Jesus Christ is the Jewish Scriptures. Please pray about it Faith cometh by hearing and hearing by the word of God.



## CONTRIBUTIONS.

## THE COMING.

BY W. W. MANLEY.

As the astronomer at night  
Watches the constellations,  
Marks the vast distances of stars,  
And notes the variations.

So in celestial firmament,  
Mapped out by hand divine,  
The glorious satellites of grace  
Around the promise shine.

The watchers set on Zion's hill,  
Long watching from afar  
The dawning of that glorious orb,  
"The bright and morning star."

The martyr's voice: "How long, oh Lord"  
Beneath the altar lie,  
And unavenged their blood till now;  
"Oh, when will end the cry?"

When will the star so long delayed,  
In all the glory shine  
And Olivet's fair brow again  
Be crowned with steps of Thine?

Oh! fellow-Christians waken,  
No longer close your eyes,  
Lest that day overtake you  
With solemn, sad surprise.

ISIDOR LOEWENTHAL AND VICTOR  
HERSCHELL.

"They loved not their lives unto the death." Rev. 12: 11.

## A BIOGRAPHICAL SKETCH.

BY REV. LOUIS MEYER, HOPKINTON, IOWA.

Isidor Loewenthal was born in Posen, Prussian Poland, in 1826, the eldest of five children of Jewish parents. His father was not a religious man, while his mother loved the religion of her fathers and followed the prescriptions of the Talmud very closely. The education of young Isidor was the common education of the Jewish children of his day, and he received an early religious training in the Jewish school. A few years later he began to attend the gymnasium at Posen, where he made rapid progress and showed already those talents which were later so beautifully developed under the touch of the Divine Spirit.

When he graduated in 1843, his father was not able to send him to the university, where the young man desired to pursue his study of languages, and Isidor Loewenthal became a clerk in one of the numerous dry goods stores of the city of Posen. He was soon promoted, and a successful career seemed to be open to him. Still he was not satisfied. Books were his continuous companions, and every spare hour was spent in study. Dreams of liberty and of equality, so common in his country in those years before the great upheaval of 1848, began to influence the fiery mind of young Loewenthal. Soon he was fully enthused with the idea of seeing Poland once more united and freed from the hands of oppressing tyrants, and in song and story he expressed the feelings of his heart most freely. Having joined a political club, he read his essays and his poetry to its members and was much applauded. A poem, short, but hotly criticising the hated government, was published in a daily paper, not with intention, but by accident. The outcome of this mistake could be only imprisonment for life, because in those days a criticism of the existing government was counted treason pure and simple. What could the young clerk do but flee? And so, with little money in his pocket, he hastily fled to Hamburg. The difficulties before him were great, for it was considered impossible to get a passage to New York without a passport. But after some delay and with much trouble the passport was secured, and in July 1846 Isidor Loewenthal landed in New York.

His riches were only a few dollars. His knowledge of English was quite poor, and no friends were ready to help him. He sought to secure work first in New York, then in Philadelphia. Failing in these large cities he went into the country to ask for work upon the farm, but failed there too. The little money which was left in his purse, after the months of hardship and tramping, he invested in a peddler's outfit of notions and turned to that thankless trade which



seems so suitable for the homeless Jew. It was in October, 1846, when Isidore Loewenthal, the graduate of the Gymnasium at Posen, the talented poet and student, the homeless refugee, began the life of a peddler.

On a cold and dreary day of November, 1846, the young peddler was nearing

and had studied philosophy and science. Why should so much talent be lost, the preacher thought, and so invited the poor Jew to stay with him until he could secure for him suitable employment. This was secured in Lafayette College, at Easton, Pa., where a class was formed for Loewenthal in French and German on



LAFAYETTE COLLEGE

Wilmington, Delaware. At a house not far from town he stopped and, in his broken English, offered his goods. Pity of the poorly-clad and wet stranger caused the master of the house, Rev. Samuel M. Gayley, a Presbyterian minister, to buy some of the goods and to add an invitation to dinner. When it continued to rain, the kind Christian host insisted that the young peddler stay with him over night. The acceptance of this kind invitation wrought marvelous changes in a seemingly dark and hopeless life.

During the quiet hours of the evening Mr. Gayley became acquainted with his guest and discovered to his amazement that the poor peddler was a master of Hebrew and several modern languages

January 1, 1847. At the same time he became a student of the college.

Six weeks Isidor Loewenthal spent in the home of his Christian friend, and during these weeks he had the first glimpses of Christianity and of a Christian home. He wrote to Mr. Gayley afterwards, "It was at your house, by earnest prayers at family worship, to which I first went half from curiosity, half from politeness, by your humble supplications, that I was first awakened to apprehend my danger and to consider that I had an immortal soul. I began to read the Bible. I was astonished. I waited with eagerness morning and evening for the summons to family worship



to hear you pray. I was more and more convinced that I was on the wrong path."

When Loewenthal went to Lafayette College, to take charge of his classes, the minister did not forget him, and many a letter filled with Christian love and counsel went to the Jewish stranger. Still, Loewenthal did not believe in Christ and the impressions made on him in Mr. Gayley's house began to wear off, when Victor Herschell entered Lafayette College.

Born of strictly orthodox Jewish parents in a little Polish town in 1821, Victor Herschell was a younger brother of the celebrated Hebrew-Christian, Rev. Ridley Haim Herschell. He had found Christ and acknowledged Him publicly in baptism in Philadelphia in March 1846. Coming to Lafayette College in 1847, Victor Herschell became the roommate of Isidor Loewenthal in room 51 in the old college building. It was a strange couple: Herschell, a swarthy, tall, sombre man of good stature, and Loewenthal, hunch-backed, with raven hair and piercing eyes; Herschell, the Hebrew-Christian, desirous of leading every one else to Christ, and Loewenthal, wavering in his Jewish faith, but unconverted. Both were well educated in the Talmud, and their discussions about the Messiah often extended into the early hours of the morning. Herschell's firm faith and deep piety greatly impressed Loewenthal, who, however, always refused to kneel with his roommate in prayer.

One evening they had had a long discussion about the Messiahship of Jesus, and Victor Herschell, before going to bed, knelt down and prayed, aloud, for the salvation of his friend. Loewenthal listened to the prayer, was strangely stirred, and could not sleep. He once more thought over all he knew of the Christian religion, and then he prayed. When the morning came, Isidor Loewenthal had found the Saviour. Courageously he told his parents in faraway Poland, and was cast off, as he expected. Near the end of the year 1847 he was baptized by his friend and counselor, Rev. S. M. Gayley, at Rockland, Delaware.

In June 1848 Isidor Loewenthal gradu-

ated with honor from Lafayette College, and immediately after graduation he became a teacher in the collegiate school at Mount Holly, N. J. Three years he retained this position, then he heard the call of God to nobler work. He entered Princeton Theological Seminary and took a full course of theology, graduating with highest honors in 1854. His peculiar linguistic talents were finely developed in the seminary, and his classmates of fifty years ago yet speak admiringly of this prodigy of learning. The young Hebrew-Christian was a sufferer from a spinal disease which made him really a dwarf in physical nature. He was a tireless worker and an early riser, being satisfied with four or five hours of sleep. His powers of memory were most extraordinary, and mathematics and philosophy were subjects in which he was as well versed as in the languages. In his rare hours of leisure he was a pleasant companion, and his bright and witty sayings were always a source of entertainment to his many friends. "To spend an hour in his society," said one of these friends, "was a treat never to be forgotten."

The Society of Inquiry at Princeton Seminary selected him as essayist for 1854, and the subject of this essay was "India as a Missionary Field." It was published in *The Princeton Review* and makes instructive reading still, though conditions in India have greatly changed.

Having been licensed to preach the Gospel by the Presbytery of New Brunswick, the attention of many congregations was directed toward the talented Hebrew-Christian. But the longing of Loewenthal's soul was to preach the Gospel to the heathen. He offered himself to the Board of Foreign Missions of the Presbyterian Church choosing India as his field of labor. He was accepted, and Isidor Loewenthal was ordained as missionary to India in New York on April 18, 1855.

In August of the same year he sailed from New York for India via Europe. He chose his way so as to come into close proximity to his parents and his family, who had never communicated with him since he had told them of his belief in



Christ. One more effort he made to see his father and his mother before he entered upon his chosen life-work in the far East; but the effort was in vain. Both parents refused to see him, and, rejected by his own, he bravely followed Christ, bearing his cross. He went to Peshawar, arriving late in the fall of 1855. It was the most advanced station of missionary work in Afghanistan at that time, and there he settled, alone with his God amid the heathen darkness.

The quiet, thoroughly consecrated missionary entered upon his arduous task with wonderful zeal and energy. Now it became apparent why God had given him his wondrous linguistic talents, for in a short time Loewenthal had mastered several of the numerous languages and dialects of the peculiar field where God had placed him. His time was spent in studying, writing, translating, preaching and in personally meeting the people. The higher class of the Mohammedans delighted to meet the quiet, modest Jew and discuss with him the truth as it is in Jesus. His influence was great and growing in an amazing manner, when suddenly the precious life was ended. It was in July 1864, when the sorrowful news came to the Presbyterian Church of North America that Isidor Loewenthal was dead. The faithful laborer had met sudden and violent death at the hands of his chowkeydar (or watchman). He had been shot, whether by accident or with intention, we cannot determine. The watchman's story was that in the early morning hours of April 27, 1864, he saw what he thought was a thief upon the veranda. He shot, and thus he killed his master. If this story is true, or if the watchman was paid to shoot the man who began to be a little dangerous to Mohammedanism, we never will know until the Day of Judgment dawns.

Near the roadside, Isidor Loewenthal slumbers in the dust of the land which he loved so well. Though more than forty years have gone by since he departed life, he is still lovingly remembered in America as well as in Afghanistan.

Isidor Loewenthal's life was ended when he was yet young, and only nine years of missionary work were vouch-

safed him; and yet his life was crowded with hard work and crowned with success. At the time of his death he was a perfect master of Pushtoo, Persian, Cashmere, Hindostanee, Arabic, Hebrew, English, German and French, and could converse with fluency in almost all the numerous dialects of northern India. He had published a translation of the New Testament in Pushtoo, and had commenced the translation of the Old Testament. A manuscript of a dictionary of Pushtoo was found almost completed on his desk, and many other writings and articles bore testimony to his tireless energy. His library contained the most complete collection of Asiatic manuscripts which was ever found in the hands of a private person. In the Sepoy rebellion, 1857, his counsel was eagerly sought by Indian and Englishman alike, and many offers of highly salaried positions were made him. All were declined, for Isidor Loewenthal desired to be nothing but a messenger of the Gospel to India.

Isidor Loewenthal, the dwarfed Jewish peddler with a large hooked nose, with raven hair and black eyes, knocking at the door of the Presbyterian minister, trying to make a scanty living, in 1846—and the self-same Jew only ten years later knocking at the door of heathen Asia, the ambassador of Christ, to bring the bread of life to dying millions! What a change!

And what became of Victor Herschell, the Hebrew Christian, whose life and prayers had influenced Isidore Loewenthal to such a great extent? when Loewenthal graduated from Lafayette and bade farewell to Herschell, it was for ever, as far as their earthly life is concerned. Victor Herschell left America in 1849, went to London and was ordained as a clergyman of the Church of England in 1856. Three years later he went to Jamaica, West Indies, to preach the Gospel to the degraded negroes. The news of Loewenthal's death reached him in November, 1864, and he wrote an article in which he praised God for the blessed life and work of his former room-mate. Little did he dream, that before the end of 1865, he himself



should die a Christian hero's death. A bloody rebellion broke out in the neighborhood of Morant Bay, where Victor Herschell was laboring, and a brutal mob of negroes seized him on October 11, 1865. His tongue was cut out, and he was beaten to death.

Truly, God "holdeth back the face of his throne and spreadeth his cloud upon it!" Two Jews, born in the same part of Europe, came to the United States. Both came under the influence of the Gospel at about the same time, in the same part of the country. But, the one believes, while the other resists the Gospel. Then God brings the Hebrew-Christian and his still unbelieving Jewish brother to the same college, yea, into the same room. The believer, by the blessing of God, leads the unbeliever to Christ. Both become missionaries in far distant parts of the earth, and both seal their faith in Christ with their blood, glorious witnesses unto the truth. Unto God be all the glory!

### ENCOURAGEMENTS IN MISSIONS TO THE JEWS.

An address by the Editor given at a number of conferences containing statistics, etc.

The subject of Missions to the Jews is not generally understood by Christian people. There are deep-seated prejudices in even spiritually-minded Christians, and the belief widely prevails that Jewish missions are unsuccessful and that very little results are achieved in that particular field. When we study the facts, however, we find that Christian work among the Jews has produced three times as much fruit as has been gathered from races of non-Christian people. Recently there was held in the City of London the International Jewish Missionary Conference, and many things were brought out which greatly surprised the church dignitaries and the general Christian public.

For instance, the fruitful character of the Jewish mission field, where properly cultivated, renders these efforts wonderfully successful. The number of Prot-

estant converts among the heathen and Moslems during the past missionary century was 2,000,000, or one to every 525 of the present heathen and Moslem population. The result of Christian work among the Jews during the same time was 122,000 baptisms into Greek and Roman Churches, and 72,000 Jews accepted Protestant baptism, making together over 204,000 baptisms out of a population of about 11,000,000. This would be one Protestant convert to every 160 of the present Jewish population. The same degree of success among the heathen and Moslems as among the Jews would have shown 7,000,000 converts instead of 2,000,000 three times as many Jewish converts under the Gospel ministry as of converts from among the heathen, and therefore no mission field of modern times by comparison has been so successful as the Jewish. Yet the church has been slow in taking up this most important and strategic field.

Admitting that there are apparent difficulties in dealing with the Jewish people, owing to the spirit of slumber which is upon them concerning the Lord Jesus Christ,—but what says the Scriptures? "What if some were without faith? Shall their want of faith make of none effect the faithfulness of God?" And further, "what advantage then hath the Jew. Much every way: first of all that they were intrusted with the oracles of God." (Romans III. 3, 1, 2, R. V.) Did not our divine Lord give the church the order of the commission, which says that "Repentance and remission of sins should be preached in His name unto all the nations, beginning from Jerusalem, (Luke xxiv, 47.) and confirmed in Acts 18, "but ye shall receive power when the Holy Ghost is come upon you, and ye shall be my witnesses both in Jerusalem and in all Judea and Samaria, and to the uttermost part of the earth." We have first, the promise of the fact that Jesus is the Messiah and we need look for none other, and as to the plan, "beginning from Jerusalem and Judea where the true religion was rejected; second, in Samaria, where the true religion and the false is a mixture; and third, unto the uttermost part of the earth where reli-



gion is mere devil worship." In the Book of the Acts we have specimens showing that the commission was strictly obeyed, and we find that everywhere the Jew had the priority in the order of missionary effort. It was Paul who blazed the testimony forth that the "Gospel of Christ is the power of God unto salvation to every one that believeth to the Jew first," and the Acts of the Apostles is a running commentary on Romans 1: 16.

It must be remembered that a false Christendom was responsible for strong opposition on the part of the Jews to a faith that represent a gospel of hatred instead of love which made the Jew the object of plunder assault and murder.

The two great sections of Christendom, which ruled the western world until the reformation, vied with each other in the subtlest and most cruel forms of persecution. The Jews hated, baited, and hunted from place to place, lived in crowded ghettos and wore the badge of servitude for ages. If his conversion was attempted at all, it was by the employment of force and with fire and fagots. No wonder that every vestige of reverence for Christianity was uprooted by such a process. However it may be seen that the Scriptural order "To the Jew first," is Scripturally sustained. The early church was strictly of Jewish origin, and with the revivals after Pentecost when first 3,000 and later 5,000 were converted, a divinely appointed channel for still greater conquests till, at the end of the first century, over 5,000,000 believers had been gathered to the new faith, both Jews and Gentiles. Somehow the Scriptural order was not always obeyed, and Gentile supremacy ensued. Most interesting however, is the record of noted Hebrews Christians gained by the Latin, Greek and Protestant Churches from the day of St. Basil down to modern times. Even during the dark age it was Christian-Hebrew scholarship that kept the Gospel light flickering in the midst of superstition, hypocrisy and corruption. It may readily be seen that the wall of prejudice rose up higher and more solid about the Jewish people and rendered work more difficult.

#### WHAT IS BEING DONE.

*Abroad.* Aggressive Mission work has been carried on in England and on the Continent during the past century by a number of societies. We mention some of the larger societies and the amounts which they spend in the work annually. The London Society for promoting Christianity among the Jews, about \$250,000; Free Church of Scotland, about \$45,000; Jewish Mission of the Presbyterian Church of Ireland, \$30,000; London City Mission, \$35,000; The Mildmay Mission to the Jews, about \$50,000, and smaller Missions are spending modest amounts. Altogether, England is spending annually about half a million dollars in Jewish evangelization, supporting workers, hospitals, industrial and other schools, and homes in England, in the Continent and in Asia.

*At Home.* Missions to the Jews in free and glorious America are yet few and far between. Let us first give some facts about the Jewish population in this country. In the United States the Jewish population has increased in an extraordinary manner. In 1812, 1,000 Jews only were known; in 1818, 3,000; in 1840, already 45,000; in 1877, 189,000; in consequence of the extraordinary immigration from Russia, 400,000, while at the present time the Jewish population is about 1,400,000. In New York City are over 750,000, so that one person in every five on Manhattan Island is a Jew. This is the largest Jewish population in any city in the world. The Jewish population is, however, widely scattered, and a few being found in almost every town and village while the great cities outside of New York have had large accessions in recent years. The immigration of the United States from 1881 to 1903 was 695,772. It is expected that about 100,000 Jews will reach our shores this year, and possibly 200,000 in 1906.

#### AS TO PRESENT OPPORTUNITIES.

It may be of interest to state that there are classes among the Jews. The immigrants come largely from Russia, Roumania and from the eastern countries, and belong to the stricter orthodox class. This country is however becoming the



home of reform Judaism, representing the progressive and intelligent class, who have cut loose from Talmudic and Rabbinic authority. Strictly speaking, they have a new form of Judaism and are generally despised by the orthodox for their apostacy. Again there is a deflection from both classes who have cut loose from either profession, are infidelic and make up that element which is against law and order, and work secretly in collusion with anarchist and nihilist. A dangerous and growing immorality exists among them. This is the Jewish problem we must meet. Our experience is that American Christianity must soon undertake Jewish evangelization on a larger more liberal basis than has heretofore been done. Some effort has been made to arouse the church to prayer for Israel. (Jer. 30: 1-7; Psalm 22: 6; Isaiah 62: 6.) The New Covenant Mission has a number of praying bands in different parts of the country, who are pleading for Israel's salvation. Pastors, evangelists and others may lead their people to do likewise. It will result in more earnest effort to evangelize the Jews in America. Think of it. Cities like Buffalo, with 30,000 Jewish population, and not a witness for Christ. Rochester, Syracuse, Cincinnati, Indianapolis, Columbus, and many other cities with large Jewish populations, and no regular work in their midst.

#### LET US HOPE FOR BETTER THINGS.

In all America there is not a fully equipped Jewish mission. Some eighty workers are scattered over our broad land, and American Christians spend about \$55,000 annually on Jewish evangelization. In other words we value the soul of an American Jew at three and three quarter cents.

#### THE NEW COVENANT MISSION.

This Mission is the second incorporated mission in America. Under the auspices of the friends of Israel union, the Mission was founded in 1898 as the "House of the New Covenant." In April 1903, the Mission was incorporated as "The New Covenant Mission to the Jews and Gentiles." The Mission was presented with a handsome building which is now being used as headquarters

and home of the superintendent and workers.

A fund has also been started with a gift of \$5,000 by the same friend who has given the building, Mr. J. B. Corey, and it is hoped that the Trust Fund of \$100,000 may be raised to fully equip the Mission as follows: 1, To open a training school to train workers for this peculiar field. 2, To establish a manual training school to promote the material and spiritual welfare of seekers and converts. 3, To publish and distribute missionary literature in the required languages. 4, To open branch missions and to enter the field with the glorious message of redemption to Christ's brethren according to the flesh. Aggressive work has been carried on in Pittsburgh and other cities; much literature is being circulated, and altogether we are greatly encouraged as the Jews are hearing the blessed Gospel of Christ, and not a few are responding to its message of hope, pardon and peace.

No single mission can give a satisfactory report as to results. We are dealing with a peculiar people. We have received letters from California, Chicago, New York, Cuba, Liverpool and other centers from Hebrew brethren who had heard the Gospel for the first time in Pittsburgh, and after many months of conflict finally surrendered to Christ.

The number of Jewish baptisms in American Evangelical Churches from 1895 to 1901 has been 1,072, (according to Rev. Louis Meyer, the statistician of the Hebrew-Christian conference), and of these Jews 643 were baptized by pastors whose churches were indirectly connected with Jewish Missions. A diligent inquiry however showed that of the 1,072 Jews baptized, 801, or more than 83 per cent., had received their first ideas of Christianity, their first New Testament, tract or teachings from missionaries.

We hope that this article may furnish information and prove a blessing to the readers of THE GLORY OF ISRAEL and that our many friends may feel a fresh impetus towards the cause of Jewish Evangelization in general and continue earnestly praying for the progress of the work of the "New Covenant Mission."



## THE TABLETS UPHOLD MOSES.

[Prof. Sayce, the great Assyriologist of Oxford, England, is proving in his investigations to be a mighty force against the so-called Higher Critics. Orthodox Jews are only too glad to go to him for support for their own Moses. Mr. J. Alexander has culled, for *The American Hebrew*, the following excerpts from his writings.]

The records that have been found in Babylon and in Egypt, are now to be seen in the great museums of the world. They have been transcribed and translated for us by the great scholars of the world.

We learn from these tablets, that long before the days of Abraham, Sargon, King of Sumer and Accad (see Genesis x), built himself a capitol and founded therein a library well stocked with books of clay and employing many scribes. The standard works on astronomy and on terrestrial omes were compiled for it, and many centuries later Berossus, the Chaldean historian, translated the first of these into Greek. This Sargon is well known to us. The name of his father, other matters concerning his family history and considerable of his biography have come down to us. As a further evidence of the high state of civilization reached already at that early period, we have the great Epic of Gilgames. This recounts the adventures of its hero in XII books or cantos, each named after a sign of the Zodiak. This work has come down to us in the shape into which it was put at the time of the great literary revival in the days of Khammurabi, the cotemporary of Abraham.

But it was not in Babylon alone that literature and science had progressed thus far. In Egypt also the scribes and scholars were actively at work, as is demonstrated by the many interesting works and records that have been wrested from the bowels of the earth. We have for example the "Adventures of Sinuhit"—whether this is a true tale or merely a romance, scholars find it difficult to say. This Sinuhit, an Egyptian gentleman of wealth and prominence became involved in a conspiracy against the new Pharaoh who had succeeded to the throne on the death of Amon-m-hat I of the XIth Dynasty (long before the days of Joseph).

The plot being discovered he was compelled to fly for his life. He sought refuge among the Bedouin tribes, had many adventures there, and finally married the daughter of a great Sheik, raised a large family of sons and daughters and had become to all appearances a Bedouin. In his old age the longing for Egypt, the luxurious home, the friends of his youth, grew strong within him. He quietly seeks a pardon, obtains it and, like Ah Fong of Hawan, divides his possessions among his family and returns to the land of his birth—Egypt. Sinuhit gives us a very lucid and detailed account of the manner of his flight, the route he took and how he managed to escape the vigilance of the watchmen on the watch-towers of the numerous forts that lined the whole border. This description is of the greatest interest for the Bible student, as it shows him how it was possible, some hundreds of years later, for Moses to escape the wrath of Pharaoh and get safely into Midian.

Quite a number of such tales have been brought to light.

In the days of Rameses II., of the XVIIIth Dynasty, one of the Pharaohs of the oppression, a certain gentleman, whose name has not yet been disclosed, a professor of literature at the court of this Rameses, wrote a series of letters addressed to his friend Nekh-Sotep, which were long admired as models of literary style. This Nekh-Sotep was an officer attached to the Staff and very fond of recounting the adventures attending his journey in Canaan. The friend, evidently determined to take the military dandy down a peg, writes a parody on this account, entitled the "Travels of a Mohar"—Mohar meaning, according to Ebers, a military explorer or pioneer. In this work we have an excellent and almost complete Gazateer, containing the names of most of the towns and villages of Canaan and Syria. We find therein the many names of cities and towns mentioned in the Bible and their geographical location as there given. We learn, also, that in Canaan there were cities with large libraries and with numerous scribes attached to them. He mentions the city, well known to us from Joshua, Kiryath



Sefer, the city of Books, though the Mohar calls it Kiryath Sofer, the city of Scribes. The frequent use he makes of Hebrew, Aramaic and Syriac words and terms shows the familiarity of the author with the languages spoken in those countries.

At the court of the same Pharaoh lived the great poet Pentaur, a name made familiar to us by Ebers.

Among the literary works thus far discovered are numerous *lexica*, dictionaries of various foreign languages, compiled for the use of the various government officials, and, which have been of the greatest help to modern scholars.

Sargon of Accad records that four times he marched his armies from Babylon and overran the land of the Amorites, and had even engraved his image on the rocks of the sea-shore. His son Naram-Sin continued his victorious career. Says Professor Sayce: "The road pursued by Naram-Sin in his march from Syria to Mangan must have been that which was taken by Chedor Laomer, according to Genesis. Chedor Laomer and his allies indeed followed it only half way, having turned westward from it to the Sanctuary of Kadesh Barnea, now Ain Qudis. It was a road which was closed to the invaders in later times by the increasing power of Edom, but it was a road with which we now know the Babylonians to have been acquainted centuries before Abraham was born.

From then on Canaan was the object of many wars. Now it was Babylon that overran it and established its suzerainty, and then again it was the mighty and trained hosts of Egypt that swept like the windstorm through Asiatic lands, from the Nile of Jerusalem carrying everything before them and installing their governors, their commissioners, long before the days of Moses.

There can be no foreign wars, no marching of armies without good roads. They are a *sine qua non*. Even as Rome became for this reason the builder of the best roads the world has ever known, some of which are in part in an excellent state of preservation at this day, so these great kingdoms of ancient days, Egypt, Babylon, built and maintained good roads

long before the days of Abraham. The King's highway from Egypt to Canaan was always in good condition. Among the documents found at Tel-el-Amarna (relating to events a hundred years or more before the Exodus) are numerous reports from Ebed-Tobe, King of Jerusalem and a vassal of the Pharaoh, to the foreign office in Egypt, in one of which he states that he has had the *roads* put in good repair.

The arts flourished everywhere. Egyptian artists have, on their monuments, limned for us most accurate representations of the races with their racial peculiarities, with whom they came in contact in the course of the many wars, representations that have been of the greatest value and have enabled scholars to verify with them descriptions of these peoples that have come to us from other sources. The fine linen of Egypt was known far and wide. There were fine smiths, wagonmakers and workers in jewelry.

There were most skillful artisans and workers in wood and the different metals in Canaan as the list of spoils which Thotmes II. of the XIIIth Dynasty (long before the days of Joseph) carried away from that land of shows: chariots and tent poles covered with gold plates, wonderful armor, helmets, rings of gold and silver, also current as money, staves of Ivory, ebony and cedar, inlaid with gold, golden sceptres, tables, chairs, foot-stools of cedar wood, some inlaid with ivory, others with precious stones, vases and bowls of all kinds in gold and bronze.

Babylon was famed for the beautiful work of its embroiderers, and the gorgeous mantles they produced were eagerly sought after by the wealthy and the noble of the lands. It was such a mantle found in the city of Jericho that tempted Achan as we read in the book of Joshua.

Trade flourished all over. Caravans traversed the countries in all directions. Especially the Cananites were known as great merchants and carried their wares all over. They were also the great intermediaries of trade, carrying the productions of Egypt to Syria, to Tyre, to Babylon and those of the latter countries again



to Egypt. How great this traffic was is readily understood when we find it recorded that Amenophis II. on his expedition to Ugarit to suppress disaffection there, took captive 640 Canaanite merchants and their slaves. And trade was fostered by the state. Among the tablets found at Tel-el-Amarna is one containing a letter from Kallimma-Sin, King of Babylon, to the Pharaoh of Egypt, urging him to conclude a treaty of commerce in accordance with which the merchants of Babylon might trade with Egypt on condition of their paying the customs at the frontier.

It was then nothing remarkable that a caravan of Ishmaelitic merchants should happen to be passing on the high-way just as the brethren of Joseph sat down to eat, for they were passing and re-passing continually; nor was it anything out of the usual that these merchants should have bought Joseph, for we know that the slave trade flourished and that great caravans brought the human chattels from the Soudan to the marts of Egypt and Babylon.

We can understand the full and terrible meaning of the words in the Song of Deborah "In the days of Shamgar the son of Anos, in the days of Joel, the caravans ceased and those who travelled took devious paths."

Tyre was already famous for its wealth at the period of the Tel-el-Amarna correspondence and the navy of Arvad is frequently referred to in these same tablets. The ships of Canaan were famous at an early day—long before Abraham—and Ebed-Tob, the King of Jerusalem and vassal of Egypt, asserts in one of his reports that "as long as a ship sails upon the sea, the arm of the Mighty King shall conquer the forces of Aram-Naharaim and Babylonian."

By these discoveries a great light has been shed on Genesis, and, in fact, on the whole Bible. Thus the account of the various peoples and their geographical locations as given in Genexis x has been verified. The journeys of Abraham through the various countries mentioned in the narrative are demonstrated to have been not alone possible but most easy of accomplishment, much easier, in fact,

than were journeys of similar extent in European countries in the middle ages. The roads were good, and at specified distances Posthouses with relays of horses and an abundance of provision of wine, oil, parched corn, dried fruit, etc., etc., had long been established. Not alone that, but the language spoken by Abraham, Hebrew, was the language spoken in Canaan, was readily understood in Aramea and even by very many in Egypt.

We see now very clearly that when it is stated in the history of Abraham's purchase of the cave of Machpelah, that he paid over to Ephron the Hittite 400 shekels of silver current with the trader, it means exactly what it states, coin which would pass current with any merchant whether Canaanite, Egyptian or Babylonian, and is in perfect accord with the times.

In a previous letter under the same caption I referred to the wars of King Chedor Laomer and his three allies against the five confederated kings. I there said that the whole account was exact history and that three of the kings, Chedor-Laomer, Amraphel and Ariach, King of Ellasar, had been identified. I have since learned that the fourth one, Tidal the King of Goiim, had been identified by Mr. Pinches, one of the Assyriologists of the British Museum; he had found him in one of the tablets under the name of Tudkhula and the Goiim, nations over which he ruled, were the mixed tribes of Kurdistan, called Manda by the Babylonians. Even the road along which they marched is now as plain to us as that taken say, by Frederic the Great or by Napoleon Bonaparte in any one of his campaigns.

The reference to the alliance existing between Abraham and the Amorite chieftains Aner, Eshkol and Mamre is also clearly understood now. Such confederacies between princes of different peoples were rather common in those days. In the letters of Ebed Tob, the King of Jerusalem, already referred to, frequent mention is made of the confederates who are overrunning the surrounding country and threatening to overthrow the power of Egypt in Canaan.

When we read these documents we find



that the world of Abraham was but little different from that of our day, whether in matters of trade, of war, or of politics. The records discovered in the mound of Amarna, but for the difference in names, read very much like the blue books of some of the powerful kingdoms and empires of our day. In fact, it was so much like our world that even then keeping taverns, drinking booths, and road-houses, seems to have been a most profitable business. Among the archives of an old banking house in Babylon were discovered many contracts, showing that Babylonian gentlemen, and even ladies, set up their slaves in the saloon business, as we would to-day call it, or went into partnership with others for the purpose of conducting such business, and were very careful to specify in these contracts as to what share of the profits each of the parties to the contract was entitled to.

In the "Travels of a Mohar," already mentioned, among the many places of Canaan named therein, we find mention made of the well dug by Isaac and called by him Rehoboth. The Mohar calls it Rehoburto.

The history of Joseph and the account of his elevation to the vice-royalty of Egypt gets new credibility from these documents, and has, in fact, been verified. The Pharaoh reigning at the time was of the Hyksos dynasty, originally Asiatics, and with no special prejudice against other Asiatics. In fact it has been found in the Tel-el-Amarna tablets, that at another period a Canaanite by the name of Dudu occupied a similar position in Egypt under another Pharaoh also partly Asiatic in extraction.

The whole account is so true in its depiction of local color that only the most perverse could deny its verity. The truth of the tale is furthermore verified intrinsically—in the story itself. In the part relating how Pharaoh appointed Joseph Viceroy and how he was acclaimed by the court and gentry and people, there occurs a word "Abrech", which has worried translators and commentators very much, the meaning of which, at least in later days, was unknown. In one of the Dictionaries of the Scribes found, as already related, the word is given as

Sumerian and meaning Seer. This definition fits most beautifully and makes it all clear. The people who had heard him interpreting the dream of Pharaoh in such a rational, in such an intelligent manner, so different from the clumsy, far-fetched and unsatisfactory interpretations of the official interpreters, would naturally acclaim him as the Seer. Our Bible translators should make a note of this.

We understand clearly what is meant by "there arose up a new King who knew not Joseph." The dynasty of the Hyksos had been driven out by the princes of ancient Egyptian descent, and one of these, full of hatred of everything Asiatic, had ascended the throne and a policy of repression and oppression of everything and everyone not purely Egyptian was inaugurated.

We understand clearly what is meant by "Ereb Rab (a large foreign admixture) went with them." It was the many thousands of Asiatic slaves who had been brought into Egypt as captives of wars and otherwise, and there sold into slavery.

Prof. Sayce says, only a small part of the treasures concealed in the earth of that ancient World has as yet been brought to light.

### The Depths of God's Love.

Could we with ink the ocean fill,  
Were every blade of grass a quill,  
Were the whole world of parchment made,  
And every man a scribe by trade,  
To write the love  
Of God above,  
Would drain the ocean dry;  
Nor would the scroll  
Contain the whole  
Though stretched from sky to sky.

"Forever with the Lord :"  
Amen : so let it be ;  
Life from the dead is in that word,  
'Tis immortality.

Our thirsty spirits faint  
To reach the home we love,  
The bright inheritance of saints—  
Jerusalem above.



## NEW COVENANT MISSION TO JEWS AND GENTILES.

Incorporated April 4, 1903.

333 42d St., Pittsburgh, Pa.

Bell Telephone, Fisk, 391-J.

Founded Dec. 9, 1898 as the House of the New Covenant Mission to the Jews, conducted under the auspices of the Pittsburgh Friends of Israel Union (Organized March 6, 1899.)

**MAURICE RUBEN, Superintendent.**

### Officers of New Covenant Mission.

President.....J. B. Corey  
First V. Pres....Rev. E. M. Wood, D. D., LL. D.  
Second Vice President.....E. M. Britner  
Third Vice President.....J. M. Lyttle  
Secretary.....W. E. Brown  
Treasurer.....J. D. Miller  
(Cashier City Deposit Bank, E. E.)

### Affiliated Auxiliaries.

Bradford, Pa.	Kenwood, N. Y.
Franklin, "	Oneida, "
Oil City, "	Rochester, "
Titusville, "	Syracuse, "
Youngstown, Ohio.	Troy, "
Jamestown, N. Y.	Utica, "
Washington, Pa.	Willmar, Minn.
Seattle, Wash.	

### CALENDAR OF MISSION ACTIVITIES.—WINTER 1905.

**SUNDAY.**—Church Meetings. At 4 o'clock, Gospel Service in the Fifth Avenue M. E. Church building, opposite Magee street.

**MONDAY.**—Postal Mission Work.

**TUESDAY.**—Relief Work. At 8 o'clock, Weekly Prayer Meeting.

**WEDNESDAY.**—3 o'clock, Children's Industrial and Bible School at Eighth U. P. Church, Cor. Locust and Van Braam streets.

**THURSDAY.**—At 4 o'clock, Mrs. Gregg's Young People's Bible Class at Headquarters.

**FRIDAY.**—At 3 o'clock, Sewing Circle at Headquarters, At 8 o'clock, Bible Class at Headquarters, 42nd St.

**SATURDAY.**—Personal Work and Visitations.

First Tuesday of each month at 3 o'clock Prayer Conference—Select speakers; special topics.

Mission Motto for 1905, "TRUST YE IN THE LORD FOR EVER."

### The Season's Greetings.

We extend to our readers as well as to the Friends of Israel everywhere, our heartfelt good wishes at the joyous Yuletide and may also the New Year vouchsafe to our friends heaven's favor and the blessings of the Lord which addeth no sorrow; and may we spend and be spent in the service of the Master.

### An Appeal.

At this time of the year poverty stalks in the Ghettoes among the Jews. Christians have not the remotest idea of the misery and wretchedness in many homes. To be sure there are palatial Jewish residences and many comfortable homes among our Jewish People. A Jewish Charity is also supposed to care for their poor. But right here in Pittsburgh as well as in other Jewish Centres exists dire poverty and if our friends could only obtain a glimpse of the wretchedness of many families, look into the faces of un-

happy mothers, see children poorly clothed, half protected from the cold, living in hovels, squalor and destitution. What can we as Christian workers do for them? Can we alleviate this suffering? Can we show them the Christ whom we follow. Jesus, when he saw the multitude in the wilderness, "was moved with compassion toward them, because they were as sheep not having a shepherd," and he not only taught them but told the disciples "Give ye them to eat."

We desire to lay our relief work upon the hearts of our friends. If the crumbs from the tables of our Christian friends would be gathered, how easily a basket could be filled of the fragments for the New Covenant Mission for distribution among the suffering ones of the house of Israel. Will not our friends respond promptly? Any gift of money, clothing or food will be gratefully received, acknowledged and carefully distributed. We refer our readers to the report by Mrs. Gregg, which tells of our ministry among the poor.



### About the Work.

Since the open-air campaign closed we have resumed the meetings at the Fifth Ave. Church building. We must again remind our friends to continue to pray earnestly for the permanent down town building. Real estate has nearly doubled in the hill district since we moved from Congress St. However we are waiting on the Lord to move in his own way for provision of the needed funds for a permanent down town equipment.

U. P. Church, on "The Present and Future of the Jews in God's Plan." The chairman voiced the sentiment of the friends present that the address is in the line of teaching of which the Christian people are, for the most part, uninformed, and offered to assume the expense of having the address published as one of the publications of the Mission.

### Mrs. Gregg's Report.

The Lord is with us as we go forth to His work, we realize that underneath are the Everlasting arms, and His hope is our sustaining anchor. We rejoice to report increasing attendance at the sewing school; greater interest manifested by the pupils in their work, and decided improvement. My heart was greatly encouraged at the last session of our Young People's Bible Class, they are storing the treasures of God's Word in memory's archives as weapons of defence against the trials which are to try every man's soul. The chill winds and biting frost of late have brought numerous calls to the Relief department. I have aided seven families, giving out 51 garments and one pair of shoes. We were made to rejoice at the very nice donation of new garments given to our Mission by the Ladies' Needle Work Guild of Pittsburgh. A few days ago a call for help came from a family in great destitution—we called to investigate, and in two dilapidated rooms on the second floor of a rear tenement, we found a mother and seven children, the eldest a girl of fourteen years, the only real bread winner of the little flock as cash girl in a store at \$2.25 a week. The boy, next in years is twelve, selling papers. The other five children ranging in years from ten to the eight months old baby. Poor mother in agony of heart; rent over-due; landlord had served notice to pay the rent or vacate; no coal; cupboard empty; children clothed in scant summer attire, and not the second change of that. Do you wonder the mother's heart was in agony, and you ask where was the father of these seven children? Where the strong arm of the mother's support? Repetition of the old story, he had fled to parts unknown, taking with him the

### An Interesting Seeker.

A Jewish lady, a friend of the Kahn family came from Cleveland to visit them. She did not know they had become Christians. They had been friends and neighbors in Rochester, N. Y., where both families lived. This lady lost her husband two years ago and was left a widow with four children. We will not enter into her experiences at this time. We are pleased to say it was our privilege to deal with her at our Bible classes and by private lessons led her toward Israel's Messiah. We never had a woman seeker who was more eager to learn. After a few days of instruction the spirit gave her utterance in prayer at the family altar when she called upon the God of her fathers to convert her soul to Christ. We ask the prayers of our friends for this seeker that she may see the glory of God in the face of Jesus Christ and to know Him as her personal Savior.

### Monthly Meeting.

The November Monthly Prayer Conference was well attended. Mr. W. M. Holmes, ex-first vice president, was in the chair at the afternoon session and Second Vice President Britner was leader in the evening. The dreadful situation of the Jews in Russia burdened the Friends of Israel for prayer for Russia and the Jews. Hosea 5: 15, and 6: 1, 2, were read by the chairman and commented upon. Part of verse one reads, "He hath torn, and he will heal us; he hath smitten, and he will bind us up."

A most instructive address was given by Rev. E. M. Milligen, of the Sewickly



little money the wife had laid by toward paying the rent, and left her with these seven little children to face poverty in the winter. How we praised God that with our dear Sister Ruben we could carry relief to them—clothing, a coal order, rent-money and food. Friends, are you willing to lend a helping hand toward replenishing out Relief Fund? Is this an isolated case? Oh, no, would to God it were. A widow with four little children, among strangers, in a strange city, sent to a hospital for surgical treatment, illness caused by overwork in support of her family. The two older children were there put in an orphanage. After recovering the mother and two small children came to Pittsburg and were sheltered and provided for in the Mission until we secured a home for the two children in the Home of the Friendless in Allegheny. The mother now has a good situation in a bakery. We gratefully acknowledge the receipt of two barrels of clothing. One from West La Fayette, Ohio, and one from New Lebanon, Pa. We thank God for our many helping friends, and with renewed encouragement press forward in the work.

Respectfully Submitted,  
MRS. A. E. GREGG.

### OUR AUXILIARIES.

#### Oil City, Pa.

We spent a few days among the Friends of Israel at Oil City and held a F. O. I. Rally at the Salvation Home Hall, spoke at the Free Methodist Church, addressed the U. Evangelicals at their prayer meeting, and preached for Rev. McBride, pastor of the U. P. Church, Sabbath morning and evening. In the afternoon we also spoke at Rousville. New friends for the cause of Israel were made.

We dealt with a number of prominent Hebrews in Oil City, Titusville and Franklin where we spent some little time in the interest of the work. Mrs. A. T. Sager and Mrs. A. Cameron of Oil City, are zealous to hold the Friends of Israel together. We would say to the Auxil-

aries, do not let go in interest, keep on pleading the cause of Israel—the enemy is devouring this people—Rachel is weeping for her children—Remember: “through your mercy they also may obtain mercy.”—Romans 11: 31.

#### Troy, N. Y.

The Rev. Maurice Ruben of the New Covenant Mission at Pittsburg, Pa., was again cordially welcomed at the Four-fold Gospel Chapel, Troy, N. Y., last Sunday, (Nov. 26, 1905).

Bro. Ruben gave three interesting and thrilling addresses during the day and evening, awakening us to the fact of our responsibilities to the Jews. He very clearly convinced us that Salvation came to us through the Jews, as found in Luke 1: 69. The horn of salvation was raised up for us in the house of David.”

He also showed us the great obligation resting upon the Christian to carry the light of Christ to the Jewish world. They consider all who are not Jews are Christians, and charge Christianity with all the oppression and cruelty to which they have been subjected.

Bro. Ruben spoke also at length concerning the Russian war, and as the Jews are driven from that country by oppression to seek shelter and protection in America, what opportunities will be ours to give them the true Gospel of Jesus, their Messiah.

May we, indeed, be Friends of Israel, not in name only but in our service also. Some Jews listened very attentively to our brother's message in the evening, remarking afterward that it was indeed wonderful. And it was not only the Jews that were touched by the message but Gentiles also, which was demonstrated by some accepting Jesus as their Saviour and Burden-bearer.

He gave some very interesting facts concerning the increase of converts from Jewish ranks. That entire families are coming over to Christ which is a fulfillment of prophecy that ultimately the nation will become Christian. May the dear Lord prosper our brother in this work “in His name” and reward His efforts by giving him many precious souls from God's own chosen people.

(MRS.) FLORENCE LESTER  
SECRETARY F. O. I.

#### Willmar Minn.

Mrs. Olive Young writes very encouragingly about the Friends of Israel at Willmar. The election of officers resulted in Mrs. Young being elected President, Mrs. A. C. Crawford, Secretary and Treasurer. Mrs. Porter the retired President was elected Superintendent of Bible Study. A contribution of \$7.85 was received, five dollars for the Pitts-



burg work and \$2.85 for Bro. Thompson's Mission in Jerusalem.

We had the pleasure of meeting Mrs. Young at her fathers home, the parsonage of Rev. Baldwin at Mt. Lebanon, Pa. Mrs. Young and her two young daughters were visiting her parents and Rev. Baldwin invited us at the Stoneboro Camp Meeting to preach for him for a few evenings, including Sunday. The Lord's blessing was upon us with results for the Kingdom we believe. In Mrs. Young we found a consecrated handmaiden of the Lord, who is enjoying blessed fellowship with her Lord, and the only desire of her life is to be in all His blessed will. We thank the Lord for the Friends of Israel at Willmar.

### Seattle Washington.

Mrs. M. E. Dutton reports the organizing of a band of Friends of Israel with eleven members. A good work is being done by some active workers who visit the Jews. The Covenant Mission Gospel literature for Jews is being carefully and prayerfully distributed, also New Testament.

### Missionary Tour.

It was our privilege to visit a number of our auxiliaries between November 21 to 26. Meetings were held at Bradford, Utica, Schenectady and Troy, N. Y. We will give a fuller report of work done during a busy and full week in our next number. We append the report sent in from Troy, N. Y. where we spent Sabbath day in the Lord's blessed service. In several of the places we met some of the leading Hebrews—also a Rabbi.

### Chicago Hebrew Mission Conference.

The Sixth Annual Conference of the Chicago Hebrew Mission was held at the Chicago Avenue (Moody Church), November 7 to 9. It was our privilege to attend a part of the Conference and take part in the final testimony given by Hebrew Christian men and women at the close of the Conference Thursday afternoon. Dear Brother Blackstone was in the chair and as usual inspired the Friends of Israel with the importance of the work of Jewish Missions. The leading addresses were given by Rev. J. W. Marcusson on "The Value of Jewish Missions;" Rev. Wm. T. McArthur, "Judaism's Message to the Church

of our Day;" Rev. Alex. Patterson, "The Olive Tree;" Rev. E. Brown "Regrafting of the Jews in the Covenant of God;" Mr. Wm. E. Blackstone, "The heart of the Jewish problem;" Miss A. A. Pollard, "Eye to eye"—Isa. 52: 8; Mrs. T. C. Rounds, "Our duty to the Jews, and how we are trying to repay it in our Mission;" Rev. Louis Meyer, Hopkinton, Iowa, "The Rise and Progress of Jewish Missions;" Rev. E. A. Bell, "Our Immediate duty to the Jews in the United States;" Rev. J. R. Lewek, "God's plan in John 12."

Much interest was shown by the friends of the Mission. On Sunday afternoon we addressed the Jewish meeting at the Halstead Street Reading Room, and in the evening spoke at the Ewing Street Congregational Church, which is located in the Jewish district. The Pastor, Rev. C. P. Meeker, and his workers held five outdoor meetings using their Gospel wagon that afternoon and inviting the Jews to the evening meeting. The Pastor reported a glorious opportunity for giving to the Jews the Gospel. Our message was both a testimony and to encourage the church to help evangelize the Jews. A number of Jews were present.

### Our Seventh Anniversary.

The Anniversary Exercises were held in connection with the 84th Monthly Prayer Conference on Tuesday, December 5. Rev. Dr. E. M. Wood First Vice President, was in the chair. Our President, Bro. Corey, was prevented from attending by suffering from a heavy cold. Second Vice President, E. M. Britner and Secretary W. E. Brown were present. The devotional exercises included earnest prayers for Israel and the work among them here as well as at other centres. The first address was given by Dr. Wood who had just returned from Enrope and had spent some time studying conditions in England and elsewhere, and had also spent a day at the Mildmay Mission of the Jews. He was conducted through the Ghettoes by Mr. Wolfe, one of the Mildmay "Missioners," as workers are called abroad, and saw Jewish life as never before. The address was appreciated by the many friends present, as it gave much information and helpful thought on both the Jewish problem as well as the great field at large. Dr. Wood was deeply impressed with the out door evangelism in England.

The work of the Mission was presented by the Superintendent in an address, "What is the New Covenant Mission doing?" He gave a review of the work of



the past year, stating that the year just closing was in all respects the most successful, and rejoiced with gratitude to our Lord for His blessing which is resting upon the labours of the New Covenant Mission, and that the next seven years may become more effective and that better and more perfect work may be done than in these first seven years. Mrs. A. E. Gregg, in charge of the Children's Department then told of the work and called attention to the samples on exhibition—the work of the pupils in the sewing class. She then presented the Young People's Bible class of the New Covenant Mission and they were examined in a most interesting study of the Bible—its structure, scope and purpose. This was quite a feature of the exercises. Dr. Wood in commending the children told them that they did better than any one in the congregation could have done. Mrs. Ruben spoke on the Relief Work of the Mission, telling some incidents of the suffering among the poor. Mr. W. E. Brown on "What I have Seen," relating of his personal knowledge in connection with the work, and Mr. Geo. C. Garrison spoke of the "Tract work of the

Mission." Mrs. Cecelia Gondret was in charge of the singing and sang inspiringly two messages on Israel. A number of pastors were present. At the evening meeting Mr. Joseph Tunmore led the Devotional Exercises. Rev. Louis Meyer, of Hopkinton Ia., was the speaker of the evening and gave an inspiring address on "Some Notable Jewish Missionaries." He told of the labours of early pioneers in the Jewish Mission Field, and especially of Stephen Schultz and his successful work among the Jews in Germany.

Bro. Meyer spoke also at the East Liberty Presbyterian Church the following evening and gave a thrilling address on "Discouragements and Encouragements of Mission Work Among the Jews."

The day was very precious to all the friends present and to God alone be all praise through our Lord and Saviour Jesus Christ. Greetings were received from a number of our Auxiliaries, also contributions to the general fund and donations of household linen, etc., for the home which will be properly announced in our Annual Report.



## JEWISH MISSION FIELD.



### AT HOME.

#### Philadelphia.

The Covenant Mission of the Reformed Presbyterian Church, Rev. C. M. Robb, Superintendent, is moving along with many blessings of the Lord. Rev. E. J. Feursohn, their missionary, started a night school last summer. It increased and progressed so that Mrs. Feursohn took the second class and Mrs. Robb the third class as teachers. Mr. Feursohn writes. "At the close of the classes we gather them all together in the chapel for a brief Gospel service to which close attention is given.

Our Sabbath meetings are well attended and a deep interest is manifested, for all of this we praise God.

#### New York City.

Work is being resumed by Dr. H. Zeckhausen who was obliged to suspend

his work during the summer on account of ill health.

Rev. B. Angel continues to labor under the City Mission, and preaches regularly to a goodly Jewish congregation. Mrs. Angel and daughters assist in the general and children's work, one of the daughters plays on the violin, the other the organ at the public services.

Mr. Emil B. Linde reports steady progress at the Bible Window Mission, at 210 Chrystie St. This Mission is in the heart of the Ghetto and is especially active in the dissemination of tracts among the Jews. At present Rev. Shoenfeld is assisting by preaching at this Mission.

Mr. H. Warsawiak, who was very prominent in Jewish Mission work in New York City, has finally given up the work and according to report has entered into the grocery business.

Pray for the peace of Jerusalem.

**Newark, N. J.**

The Jewish work in charge of Rev. S. R. Braun an Interdenominational Mission and Mr. S. A. Horwitz, who is supported by the American Baptist Home Mission Society, is in a prosperous condition. The brethren often hold union meetings, visit the Jews together and otherwise strengthen one another.

**Mr. Mark Levy.**

We are in constant touch with our dear brother who writes us of successful meetings in Southern cities, Mr. Levy distributes many New Testaments and much of our Gospel literature. Mr. Levy is secretary and founder for the advancement of the "Ministry of the Circumcision," 616 North Sixth St., Richmond, Va. Brother Levy teaches that Jews who follow the Messiah do not cease to be Jews and urges Christians not to gentileize Jewish converts. In a tract issued by his society he says paragraph No. 5, "Jews who follow the Messiah (Jesus Christ) do not cease to be Jews and many observe circumcision and the customs of Moses (Acts 21: 17-26.) Gentiles who follow him remain Gentiles (Acts 15; 1-31.) Jews and Gentiles have equally the right to become American Citizens (Acts 22: 25-28.)"

**Chicago Hebrew Mission.**

We refer our readers to the report of our visit to the conference held by this Mission in the New Covenant Section of this magazine.

**BECOMES A CHRISTIAN.**

From "The North American."

WHEELING, W. Va., Oct. 29.

"Jesse Aaron Bloch, vice president of the Bloch Brothers' Tobacco Company, of which his father, S. S. Bloch, is the president, is said to have refused more than \$1,000,000 offered by an uncle if he would marry a Jewess.

"Young Bloch last Wednesday married Miss Jesse Thornton Moffat, in the Vance Memorial Presbyterian Church here. The Rev. Dr. Charles H. McDonald performed the ceremony. "The bride is a niece of Dr. J. D. Moffat, president of the Washington-Jefferson College

and moderator of the National Presbyterian Assembly, whom every one believed would officiate at the wedding.

"Bloch has espoused Christianity, but whether his love for his wife led him to change his faith is not known. His uncle, Aaron Bloch, who died recently in New York, did all he could to keep his nephew from renouncing the faith of his forefathers, and he offered to make him his heir if he would marry a Jewess. This meant that young Bloch would have received \$1,000,000 or more."

**ABROAD.****The Conversion of a Jewish Soldier.**

[The following interesting letter was received by us and shows that the Gospel of Christ is still the power of God unto Salvation to the Jew:]

SOLDIERS' HOME,  
WELLINGTON, S. INDIA.

"Dear Brother in Christ:—Forgive my boldness in writing you without an introduction; as we are all of one family and children of the Lord Jesus Christ we can afford to forget etiquette.

"Through a Missionary I met here named Mrs. Hindrichs, 'I believe her maiden name was Miss Heuchman,' who is out here in India, under the American Baptist Mission, I got possession of your able paper, THE GLORY OF ISRAEL, which I greatly enjoy. I come of Hebrew parents, and was especially interested in the conversion of the Wexler family, and thought you would like to hear how I come to love the Lord Jesus as my Savior.

"As you will gather from the address on this note I am a soldier in the cavalry, IV Hussars," stationed at Meerut, but am now enjoying a furlough at Wellington among the cool hills to escape the heat of an Indian climate, I came here which is nearly 2,000 miles from where I am stationed, because it was here at this Soldiers Home in August 1900 I accepted Jesus as my Messiah and because my Regiment is shortly leaving India for S. Africa, came to visit my spiritual birthplace and see the dear old friends once more.

"I enlisted in October, 1899, at Birmingham, a city in the Midlands of England, and was sent straight away to Aldershot, (by the way, my reason for enlisting was not because I had no employment,) I was a jeweler and diamond mounter by trade, but became suddenly patriotic, as the war had broken out in Africa. But just see how I proposed and God disposed, how marvelously the Lord led.

"Instead of going to S. Africa, I was sent with a draft of fifty men from the 13th Hussars to which regiment I belong whilst in England, to India, May, 1900, to join the IV Hussars who were then stationed at Secunderabad, and as it



was June, when we reached India, and the summer at its height, we were kept at the port nearly a month when the doctor picked out twelve of the youngest of us and sent us to Wellington, it being too hot he thought, for us to join our regiment, although the remainder of the men had to go.

"One day a comrade, an old soldier of the IV Hussars,—'who was also up the hills, for the doctors every year send so many men from each regiment to the hills, if they need a change, took me to the Soldiers' Home and introduced me to the ladies who open these homes with their own money, as they are ladies of means and give their time, and life, to try to brighten the lives of the soldiers out here, for sin and iniquity doggs your steps ready to entrap any poor fellow who is willing to barter his manhood and character for a few moments of pleasure'—their chief aim is to lead them to Jesus who alone can save and keep them to the uttermost and whom to know is eternal life. I enjoyed going there, but strongly objected to going into the Gospel meetings that are held every evening in a separate room to the one we read in, or the one we take food in, and every night I went down, one of the ladies would button-hole me and speak to me about Jesus, and point out to me the 53rd of Isaiah. I would tell them after arguing with them that it was only waste of time troubling with me, that everything they said simply came in one ear and went out by the next, and that if they spoke from morn till doomsday it would make no difference for I was born a Jew and would die one.

"However I liked going there and went often because there was so much sin and evil in the barrack-room that I used to get sick of it, and was glad of a pure atmosphere, and the refining influence of ladies, as I had four sisters at home. I left the hills still a Jew, in September, 1900, to join my regiment, and lo and behold the following summer the doctor again sent me to the hills, and the second evening there I went to the summer home for I made no companion of soldiers because I did not care for their language, and habits, and who should meet me on the step of the home but one of the ladies, who greeted me by saying we have been praying for you. I think I muttered to myself I wish you would not waste your time over me.

"That summer in August, 1900, was the brightest year of my life, it would take too long to tell you everything, but to be brief I was led to see Christ as my Messiah, as I had consented to read the New Testament with a lady named Mrs. Lennard, who now works among 4,000 Hebrews in Calcutta, India, rescuing stray Jewish girls, which led to my conversion, so by the time you receive this I shall have served (D. V.) Jesus four years and the way becomes brighter and brighter, and the longer I serve Him the more I love Him, so that when people say to me when you go home to your people will you go back, I say who can I go to, only Jesus has the words of eternal life.

"I wrote to my people, 'who you may guess,' were greatly put about saying I should be the death of my mother and father, and asked me

what had I to be ashamed of, I told them I was proud of being a Jew, but considering I was a soldier, one, if not the hardest place to fill and to keep pure and holy I needed a religion that could come with me inside the barrack-room and help me, and that I had been a Jew a little more than 21 years, in that time surely I had had time to prove it, and found it of no help, it was all very well for Sabbath days, and feast and fast days, but that was no use to me, it was no use being told by the law not to do this and that, as I could not help doing it because being natural we always do the things we are told not to do, simply because our hearts are deceitful and above all things desperately wicked, what I need was not only being told what not to do, but I needed the power to carry it out, and this I received when I accepted Jesus as my Savior, because He saves to the uttermost those who come unto Him.

"I was asked about three years ago to leave the service, and go to America, and have a training, then come back to India, and help Mrs. Lennard in Calcutta, but felt afraid to take the step as I said I did not feel called. About two years ago I again was asked, I refused, as I wanted to go into business, but about nine months ago again of my own will I felt such a longing to work for the Lord. Of course I do so among my comrades, for I cannot help but tell others, whether European, or native, about my Lord Jesus, and now I feel led to ask you if you could tell me how I could get a training in America, as I much prefer America to England because working for one's training is encouraged out there, where at home one's generally looked down upon if you can not afford to pay. I can raise sufficient to purchase out of the army \$25, and buy a passage from here to America, \$35, but after buying an outfit as my clothes are army clothes, I should have next to nothing left, perhaps you will say why purchase, why not wait and complete your other two years with the regiment you see I shall still be a reserve man and unable to leave England unless I go to some English colony, and will have to pay the same amount to purchase off the reserved list—£25, so you see if it is the Lord's will, and I can get a training by working, or which ever way the Lord shows, I shall gain two years, which is a large slice off one's life considering I am now getting on for 26 years. I am praying about it and would be glad, dear brother, if you would, and should you care to answer it I shall be very glad. With Christian love and best wishes,  
Yours in Christ,  
Psalm 103: 17. DAVID CORRELL."

[A recent letter received from the soldier brother informs us that the effect of a sickness of last summer incapacitates him for further service in the army. He has obtained his discharge and expects to cross over to America soon.—ED.]

### Mogador.

Mr. T. Zerbib reports from Mogador, Africa:—"Our work continues without

interruption. We sow the Word wherever we can, often with pain and difficulty, arising as much from the ignorance of fanatics as from the rabbis. But the Divine seed is never lost, for we spread it in prayer, faith, love and perseverance, and God often gives us the assurance that we do not work in vain.

"Thus, speaking one day with a Jew from the Atlas Mountains on Is. vii. 14: 'Behold a virgin shall conceive, and bear a Son, and shall call His name Immanuel,' I said to him, 'this is the name given to Jesus of Nazareth. The name of Jesus signifies 'Saviour'; it is the same as that of Joshua in the Old Testament. It is given to our Lord because He saves His people from their sins' which is His especial function. The other name given to Jesus is not less interesting than the first; He is called Immanuel (God with us) as it is written: God was 'manifest in the flesh.' "

"The Jew listened with interest and said: 'I know that! I read it in a good little book that I had and lost this winter in the snow of our mountains. I also lost my donkey and my tools, and nearly my life, and was only saved by my Arab friends. But I shall never see my good little book any more. It spoke of Jesus of Nazareth, and I remember one passage where He said: "Come unto Me, all ye that labour and are heavy laden." "

"You may imagine my joy at hearing a Jew from the mountains quote this beautiful verse' and I thanked the Lord for this ray of light with which He had illuminated our path, to see that our work is not in vain. I cannot describe the joy of this poor mountaineer on receiving from me another New Testament, and some tracts. He could hardly believe his eyes! He thanked me affectionately for these gifts, promising to read them, and especially not to lose his 'good little book.' "

### Warsaw.

Mr. W. J. Breslau reports from Warsaw, Russia:—"The work was carried on in the usual way in August, that is, visiting from house to house, meeting the Jews at the coffee-houses and occas-

ionally in the parks. It is with feelings of grief that I am not able to give a more encouraging and cheering account. The doors of usefulness have for some time past not been widened and enlarged here, but are rather narrowing and diminishing, since there are so many difficulties to obstruct my entrance into Jewish houses.

### Damascus.

The Rev. J. Segall reports from Damascus, Syria, that the recent summer was unusually hot and trying, and there was much sickness in consequence. The sanitary arrangements have been in a most deplorable condition, and at one time there were about 2,000 cases of typhoid fever in the city. Notwithstanding this, the missionaries went in and out amongst their Jewish friends, speaking a word in season and reading and explaining to them the Word of God, and meeting with much encouragement. The Biblewoman's report of her home visits shows much for which to be thankful. Many young women, who have not had the advantage of an early schooling, are now anxious to learn to read; and the Biblewoman is teaching several in their houses. Thanks to the training of our mission schools and our daily intercourse with them, the Jewish women are beginning to realize more and more their degraded position, and are anxious to rise to a higher level; though, in many cases, not without strong opposition on the part of their husbands.

### Montreal.

The Rev. D. J. Neugewirtz reports from Montreal:—"It is very gratifying to know that, in spite of many drawbacks and difficulties, our mission is in a fair way to become the centre of attraction to the Jewish community of this city. The frequent allusions to it in the Jewish press are an evidence that our testimony for Christ is having an effect on them, and that there is a spirit of enquiry in the Ghetto. Not only through their press, but in their synagogues also, our work



is being discussed by the Jews, both rich and poor, and we are constrained to take courage and hope that our efforts are not in vain. Opposition from the rabbis

and others we continue to meet, but this is one of the signs that the Lord is causing a shaking of the dry bones."—*Jewish Missionary Intelligence.*



## THE JEWISH WORLD.



### ZIONISM.

#### In Palestine.

According to a letter from Palestine which is printed in the *Jewish Daily News*, the resolution of the last Zionist Congress has given renewed impetus to the persecution of the Jews in the holy land. The correspondent, who writes from Zofath, tells that the new Pasha who has just arrived there has forbidden the local authorities to carry on any Propaganda. According to the correspondent also, there are many spies about, watching all the activities of the Jews. Messrs. Levante and Levi, the directors of the Jewish Bank, having visited the Pasha, were closely questioned by him as to the meaning of Zionism, its aims and its activities. On receiving the desired explanation, the Pasha asked why the Jews wanted autonomy and are not satisfied with living wherever they are permitted and with acquiring land wherever they can. Among the other questions asked by the Pasha was. "Who is this Gen. Ussischkin?" The Pasha told his visitors that he had read many things about the rejection of the Uganda plans, that he had read many things about the Congress. He said that many clippings containing articles about the Zionist Congress were forwarded to his government by Christians, who, he admitted, were unfriendly to Jews. "I know that it is all child's play," added the Pasha; "that the Jews will sooner acquire Constantinople than Palestine, but I must take care of my position, and I must report officially, everything that is going on here, otherwise they will ask me why I have been sent here. As to your own part, I advise you to be very careful."

#### The Palestinian Colonies.

Reschid Bey, governor of Mutessariflik, recently requested the governor of

Jaffa, the director of the Alliance School in Jerusalem and several others, to conduct him through a tour of the Jewish colonies. After the inspection His Excellency spoke in high praise of the Jewish colonists. He said that the work they were doing was of the greatest importance for the whole country, and he congratulated them upon their achievements. It is stated that the tobacco plantations in Palestine are giving some evidence of splendid prospects for the future. According to the latest reports, the plantation at Rosh-Pinah yielded 25,000 francs in 1904.

#### German Palestine Society.

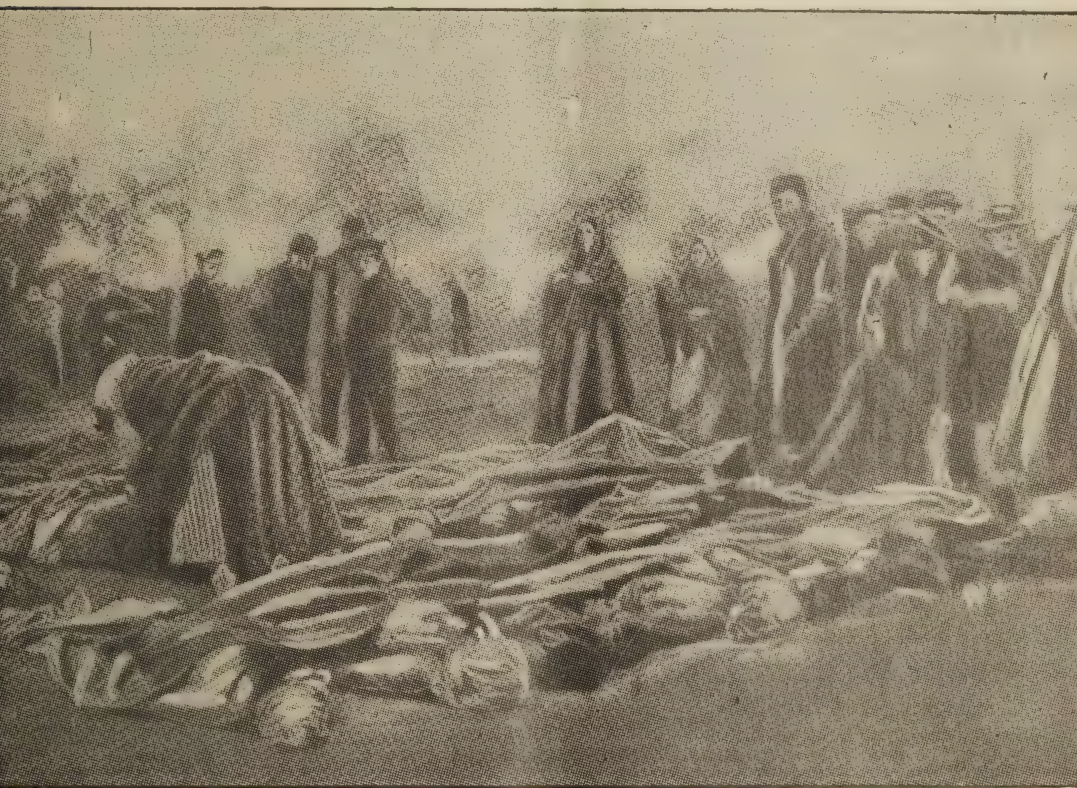
The report of the German Palestine Society contains an article on the educational situation in Jerusalem. The Talmud Torah Schools, although they impart a remarkable knowledge of the Bible and Talmud, are criticised on account of their unsanitary premises and the absence of any modern instruction. The Lamel School, on the other hand, is described as the equal of any European school of a similar standard. Favorable references are made to the new seminary for teachers founded by the Hilfsverein, der Deutschen Juden, the kindergartens, the Alliance School and the Evelina de Rothschild School.

#### New York City Hebrew Charities.

Although the United Hebrew Charities' Society of New York City distributed \$188,000 during the past year the lament common to all such institutions is made that at no time has it sufficient money to carry on its work properly. Twenty-eight per cent. of the amount was given to widows and children; fourteen per cent. was given to deserted women; seventeen per cent. was given to consumptives; twenty-one per cent. was

given to sufferers from other forms of illness, and only fifteen per cent. to applicants for other causes. Over ten thousand families applied for assistance. Many of these came for nothing more than advice. The bulk of the remainder were only temporarily embarrassed and did not become permanently dependent.

government is proceeding to restore order in Bessarabia and the Crimea as it did in St. Petersburg a few months ago and in Warsaw some decades since by doing to death all those suspected of desiring something better. It is the same old story of rape, murder, arson and plunder, planned by officials, carried out by a



Courtesy Pittsburgh Gazette.

*Scene at the Jewish Cemetery after the Massacres at Odessa.*

### **Jews Still Pessimistic.**

*The American Israelite* says: "The continuous massacre of Jews in Southern Russia is enough to drive even the most optimistic to despair. It is most positively asserted that these riots are instigated by the police and that the outrages are committed under the protection of the imperial troops, for the purpose of terrorizing the Jews and silencing their insistent clamor for equality of rights with their fellow subjects. The Russian

mob under police and military protection, for which there is no redress for the surviving sufferers or punishment for the criminals. Russia has in nowise been changed by her war with Japan. Her apparent efforts at reform are the veriest sham, a pretence made to gull the world and obtain sympathy and moral support from the civilized nations to help her trick Japan out of the fruits of her hard won victory, in which she has apparently succeeded. Russia now once



more has her hands free to deal as she will with the malcontents at home who have been cherishing vain dreams of a free, enlightened, progressive Russia. They are doomed, one and all; the Jews can be disposed of by setting the lowest elements of the populace upon them, which saves the trouble and expense of sending them into exile and the Christians will be sent to Siberia or done to death in the fortress-prisons of European Russia without even the farce of an administrative trial. Russia has sunk deeper than ever into the mediaeval barbarism from which she made a feeble effort to emerge when the Japanese rowells were spurring her sides. Her's is a hopeless case."

### Statistics of New York City.

Statistics of the Health Department of New York City for the past year show that of the 75,000 children born in that city 16,610 were Jewish. The Americans came next with 11,903, and the Italians followed with 11,298. Germans there were only 2,296 and of Irish only 3,880.

### One of Many.

Boris Gorb, a Russian Jew, 17 years old, who recently arrived in New York, after escaping from the Hooligans in Ekaterinoslav, received a letter on Tuesday from one of his brothers there, informing him that their father, Simon Gorb, had been mortally wounded in defending their sister, Dora, a 15-year-old girl.

"Thousands of Jews have been killed in Ekaterinoslav since these massacres commenced October 21," said the young refugee. "During the first few days our family escaped. On the night of October 29 a mob of 500 men surrounded our house, 46 Kasesaw street, and broke open the doors. They ransacked the house from top to bottom and destroyed everything they could not carry away. Fortunately, all our family escaped, but I was arrested by the police as a revolutionist with fifteen other men older than myself, and taken to prison. The fifteen men were sent to Siberia, but the author-

ities deferred my sentence, as I was a minor.

"When I was finally taken out of prison to go to court and receive my sentence I managed to escape and came to this country. My father gave me \$500 to help me to escape, and I have \$400 of it now, here in the savings bank.

"The Jews are hiding in holes in the ground with their families. There are no trains running from my home city, so that the people cannot escape. When the train service commences again thousands will leave and come to this great country, where every one seems so free and happy."—*American Hebrew*.

### JEWSH NOTES.

The Prefect of the district of Botoschani, Roumania, has just ordered the expulsion of all Jews from the country districts, which order was carried out in spite of a petition of local Christians. Two hundred and thirty families were thus compelled to leave their places of residence, no time being allowed for the settlement of their affairs.

Many Russian-Jewish soldiers in Japan who are held there as prisoners of war, have decided not to return to their native land, but to become subjects of the Mikado. A number of these Jewish young men who are stationed in the city of Chimedzi have just addressed an appeal for help to their American brethren. They want to be helped towards a new start in life.

The late Herr Lesser Levy, a Warsaw merchant, has bequeathed a large sum to be expended in assisting Jews to emigrate from Russia. According to the "Fraind," this is the first time that a legacy of this nature has been left in Russia.

Reshed Bey, a high Turkish official in Palestine, paid a visit to the Jewish colonies, accompanied by the Governor of Jaffa, the Director of the Professional School of the Alliance Israelite Univer-

selle in Jerusalem, and other officials. At Rishon le Zion, Reshed Bey delivered a short speech expressing his gratification at the successful work of the colonists and promised to report his excellent impressions to the higher authorities.

At Rostoff-on-Don, it is stated, the houses of 7,000 Jews were looted. The synagogue was burned. Families without shelter appealed to the authorities for protection. Those who asked for help were shot.

The town of Kairaraseh, Bessarabia, was entirely devastated and burned. Fifty-nine Jews were killed or perished in the flames and 200 fled to neighboring villages where the peasants beat a number of them to death with cudgels and burned three Jews after drenching them with petroleum.

During the three days of rioting at Ekaterinoslav 200 shops and 130 houses were destroyed. Seventy-eight Jews were killed and 160 were wounded.

## BOOKS AND MAGAZINES.

**THE AWAKENING IN WALES AND SOME OF THE HIDDEN SPRINGS.** By Mrs. Penn Lewis. Introduction by Rev. J. Cynddylan Jones. F. H. Revell Co., New York. Price, 25 cents net.

The eyes of the world are to-day looking with interest on the outpouring of the Holy Ghost in Wales in 1904 and 1905. A suggestive study of the beginning and progress of the movement is given in seven chapters of this book, which will arouse the enthusiasm of any sympathetic reader.

**THE JEWISH ENCYCLOPEDIA.** Volume XI. Samson to Talmid-Hakam. New York: Funk & Wagnalls Company. 679 pages, illustrated. Price, \$6.00.

Only one volume is lacking to complete Funk & Wagnalls' great encyclopedia of all things Jewish—religion, history, literature, biography, and almost every department of knowledge. Among important articles in the eleventh volume are those on Solomon, Synagogue, Tabernacle, Shofet, Seder, Scroll of the Law, Spinoza, Sanhedrin and Spain. There is the same wealth of curious lore, the same abundance of illustrative material, as in former volumes. Now that the work is practically complete, its scope and thoroughness can be better appreciated than before.

**FOUR PORTRAITS OF THE LORD JESUS CHRIST.** By George Soltau. 265 pp. Cloth and gold with table showing the use of Old Testament in Construction of Gospel by Matthew. C. C. Cook, 150 Nassau Street, New York. Price \$1.00 net.

The Author has written an excellent book. Each Gospel furnishes a distinct portrait of the "Saviour." In St. Matthew the Lord is represented as the "King;" in St. Mark as the Servant of God; in St. Luke as the Son of Man, while St. John presents Him as the Son of God.

The reader will find helpful suggestions as to divisions and key-words in the Gospel narratives. The book deserves a wide reading.

Dr. Scofield says of it: "The Student of the four Gospels will be brought into a clear vision of the Christ in the four ways in which He

stands related to God and Man; and through which He works out in ordered beauty and perfections, the divine purpose."

**THE JEWISH QUESTION AND ITS SOLUTION.** A new 28 pp. book-tract by Rev. A. R. Kuldell, Allegheny, Pa.

Well written and right to the point, as Brother Kuldell's tracts usually are. It shows up the folly of the wrong solutions of the ancient, yet very modern, question. It does so in a manner that ought to convince every Jew whom it reaches that there is only one possible solution to this vexatious question and that that is the one which is therein shown to be God's plan.

God's controversy with the Jewish people has now lasted nearly two thousand years. When will they open their eyes and see the cause of it? When will they be brought to admit their unbelief, their one great sin of rejecting that Messiah who came to them in such humility and manifested so much love? They must, and will, yet, "bend to God" in this matter (as the revivalists in Wales put it) before they come to the end of their awful troubles everywhere.

**JEHOVAH'S COVENANT PEOPLE.** By William L. Pettingill.

The author has written a dispensational summary concerning Israel's call and destiny. The subject is treated soundly and Scripturally, and what is also interesting is that the book is offered free. Write for it. P. O. Box 116, Harrisburg, Pa.

**PRAYER CYCLE FOR JERUSALEM.** By Miss Lucy E. Dunn, Missionary in Jerusalem.

Miss Dunn has prepared a daily and monthly prayer list for the needs of Jerusalem with suitable Scripture texts for each day, and Scripture readings for each day of the month. The little pamphlet may be obtained at her home address, 239 Lincoln avenue, Bellevue, Pa. Miss Dunn is at present visiting the homeland for a needed vacation.



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